

Worrying about all the difficulties we may encounter and feeling confused by the various methods that are described in the scriptures, we look for a shortcut to Buddhahood and eventually become discouraged.

If we wallow in discouragement, we will not be able to practice and become unhappy and depressed. Since this does not help to free us from misery, we should make an effort to overcome feeling disheartened by studying the scriptures. By gaining proficiency in the methods and paths that lead to enlightenment we will know what to expect every step of the way and thereby be able to keep up our determination and courage.

This completes the preparatory presentation of diligence. Even though Lama Tsongkhapa continues his presentation of diligence in the **Lam Rim Chenmo**, the explanation given thus far suffices as a preparation for the presentation of the three types of diligence according to Maitreya's **Ornament for Clear Realizations**.

Next follows a presentation of the three types of diligence according to Maitreya's **Ornament**.

### THE THREE TYPES OF DILIGENCE

Tibetan: བརྩོན་འགྱུས། tsoen drue

(tsoen = effort / exertion / perseverance / diligence / to exert/  
to practice / devote oneself to / persevere in / be diligent / energetic /  
study hard / make effort / vigor / vigorous pursuit / strive for,  
drue pa = diligence / zeal / endeavor / industry / exertion / effort)

English: diligence / perseverance / joyous effort / enthusiastic effort

Diligence can be categorized in different ways. The **Ornament** categorizes it into three. However, the **Ornament's** threefold division is slightly different from the threefold division of diligence according to the **Lam Rim Chenmo**.

The verse of the **Ornament** that describes the three diligences is:

*Practice, the truths,  
The three jewels such as the Buddha,  
Non-adherence, non-weariness,  
Thoroughly upholding the path, [22]*

The first two lines of the **Ornament** outline the first three topics of practice instructions:

- 1) The two truths which are explained in order to understand the nature and the aspect of **practice**
- 2) **The** four noble **truths** which are the focal object of practice
- 3) **The three jewels such as the Buddha** and so forth – going for refuge to them serves as the basis of one's practice

The next two lines describe the three types of diligences:

1. The diligence of **non-adherence**
2. The diligence of **non-weariness**
3. The diligence of **thoroughly upholding the [Mahayana] path**

Since Panchen Sonam Drakpa merely *cites* the three types of diligence with their sutric sources in his **General Meaning**, but does not give any further explanation, the scriptural quotations given in the handouts on the three types of diligence are from the following texts:

- i. Haribhadra's **Commentary Clarifying the Meaning**
- ii. Gyaltsab-je's **Ornament of the Essence**
- iii. Lama Tsongkhapa's **Golden Rosary**

Gyaltsab-je's **Ornament of the Essence** and Lama Tsongkhapa's **Golden Rosary** are both commentaries on Haribhadra's **Commentary Clarifying the Meaning**, which is one of the main Indian commentaries on Maitreya's **Ornament** that Tibetan monastics rely upon.

However, due to Haribhadra's terse writing style his explanations can often be difficult to understand. Therefore, it is helpful to rely on Gyaltsab-je and Lama Tsongkhapa's commentaries since both the **Ornament of the Essence** and the **Golden Rosary** are composed in a way in which their extensive explanations are interspersed with Haribhadra's original words.

According to Gyaltsab-je's **Ornament of the Essence**, the three types of diligence are explained under the following outlines:

*Instructions on eliminating manifest discordant factors (i.e. negativities)*

Therefore Gyaltsab-je describes the three types of diligence as an antidote that eliminates manifest discordant factors (i.e. negativities) such as laziness. Furthermore, since the three types of diligence are one of the topics of Mahayana practice instructions, they are presented in the form of instructions on diligence.

The outline: *Instructions on eliminating manifest discordant factors* has three further outlines, with each of the three explaining one of the three types of diligence.

The three outlines are:

1. *Instructions on the causes of the non-degeneration of one's practice*
  2. *Instructions on the causes of increasing one's practice*
  3. *Instructions on the causes of not falling into the Hinayana [vehicle]*
1. *Instructions on the causes of the non-degeneration of one's practice*

The type of diligence presented under this outline is the **diligence of non-adherence**, which counteracts the laziness of adhering to non-virtuous actions and assists practitioners in stabilizing their practice.

In Tibetan the word 'adherence' (Tib.: *zhen pa*) has the connotation of attachment, clinging, craving, hanging on to etc. Therefore, the laziness that adheres to negative actions is a mental factor that is attached or clings to negative actions of body, speech, or mind.

Haribhadra says in his **Commentary Clarifying the Meaning**:

By generating diligence some earnestly practice the meaning of what was explained [but] due to the happiness of the body, and so forth completely adhere. Hence in order not to adhere, the instructions teach the lack of a [true] nature of the body, and so forth.

Gyaltsab je says in his **Ornament of the Essence**:

[The following sutric passage:] "Great Bodhisattva, the practice of the Perfection of Wisdom with body, speech and mind..." is an instruction [by the Buddha] in order not to adhere to negative actions of the three doors [body, speech, and mind], because it is an instruction which teaches, "You need to realize that the body and so forth are ultimately natureless."

It is appropriate to instruct in such a way because if some [practitioners] of weak faculty do not meditate on the meaning of emptiness, they will completely adhere [to negative actions] when, by generating the diligence of application they earnestly practice the meaning of what was explained during [the topic of] Bodhicitta. This must be abandoned. From what causes [does such adherence arise?] It arises from mere happiness of the body, and so forth, that is attached to ordinary activities.

Here Haribhadra and Gyaltsab-je explain the **diligence of non-adherence** to negativities, which counteracts the laziness of adhering to negative actions of body, speech, and mind.

Examples for such negative actions are physical or mental actions motivated by attachment that are directed merely towards the happiness of this life, such as engaging in negative actions in order to obtain delicious food, nice clothes, a good reputation, and so forth.

